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ehistoric Stone Objects from New Guinea and the Solomons. *By Carl Schuster, Ph.D.*

Among the objects displayed in the exhibition, " Arts of the South Seas," at the Museum Modern Art in New York, from February through May, 1946, is a stone head from the ındated Territory of New Guinea, here illustrated as Plate X. It belongs to the permanent llection (No. 105248) of the Chicago Natural History Museum (formerly Field Museum of ıtural History), by whose permission it is reproduced from photographs kindly supplied the Museum of Modern Art. As the object is not illustrated in the special publication ued in connection with the exhibition[1] and as it is obviously of interest in relation to a ıole series of prehistoric stone objects which have been found from time to time in various rts of New Guinea, a list of which has been published in a recent number of MANKIND,[2] is seems an appropriate time and place to make this additional specimen available for mparison.

The head was acquired in 1909 through the late Mr. A. B. Lewis of the staff of the Chicago ıtural History Museum by gift from Mr. H. Voodgt of Friedrich Wilhelmshaven. It was d to have been found in the interior north of Cape Arkona on Huon Gulf. The material basalt, the greatest height being 8¼ ins. or 21 cm. The chin and the left ear are broken, d there are a few nicks in other places. Traces of red pigment cover the entire surface, :h the exception of the eye sockets, the nostrils, and the top-knot, which show traces of ite pigment. The use of the piece is unknown, but it seems likely that it formed the top a pestle, as a number of these have been found in the mountains of New Guinea.

The stylistic quality of the head is both very striking and very difficult to place. Some its features can, perhaps, be paralleled in the present-day art of New Guinea. Thus the ngated, tapering head (possibly the stylized exaggeration of an artificially deformed skull ?) alls a similar development in certain wooden sculptures from the region of the Sepik ver[3]; and the bearded profile of the chin recalls a corresponding treatment in certain

[1] *Arts of the South Seas*, by Ralph Linton and Paul S. Wingert, in collaboration with Rene larnoncourt. Colour illustrations by Miguel Covarrubias. Museum of Modern Art. Distributed by ıon and Schuster, New York, 1946.

[2] The Ramu Stones: Notes on Stone Carvings Found in the Annaberg-Atemble Area, Ramu Valley, w Guinea, by P. R. N. England, *Mankind*, III, 1946, pp. 233-36, Pl. W.

[3] See Linton, Wingart and d'Harnoncourt, *Arts of the South Seas*, p. 117, " Male figure from the top of ıcred flute made by the Mundugumor tribe on the Yuat River, Sepik River area, New Guinea; American seum of Natural History, 80.0-8234."

skull-masks from New Britain.[4] The motive of the protruding tongue can also be paralleled from New Guinea, but on the other hand it cannot be regarded as a specifically local phenomenon, as it occurs sporadically in a number of native traditions all the way from Borneo to New Zealand.[5] The treatment of the nose, which consists of hardly more than two enormously expanded, dish-like nostrils (evidently without provision for a nose-style), the staring concavities of the eyes, deepened by heavy encircling brow-ridges, the further concavity of the mouth, and the delicately modelled, faun-like ears are features which contribute to an unmistakable unity of style. The head itself seems almost to disappear behind a series of expanded concavities, in which the interest of the artist was concentrated. Yet this style, or this manner, so strongly characterized in itself, seems to have no true counterpart in the modern arts of the Papuo-Melanesian region in which it was produced. Like most of the other prehistoric stone objects from New Guinea, in so far as they display sculptural features, this head presents us with a stylistic and historical enigma.

Three other prehistoric stone objects in the collections of the Chicago Natural History Museum are illustrated in Plate Y, Figs. 1, 2 and 3. The pestle or pounder, Fig. 1 (height, 25 cm.), bears the museum number 138592-2; the large bowl or mortar with wing-like appendages, Fig. 2 (greatest length, 39·5 cm.; diameter of central depression, 19 cm.), has the number 138592-3; and the smaller, simple bowl, Fig. 3 (diameters, 21 and 25 cm.), is numbered 138592-1. All three specimens are made of basalt. They were collected by Mr. A. B. Lewis of the museum staff near Sattelberg, Huon Gulf, between 1909 and 1913. The pounder with cruciform handle was found together with the large "winged" mortar one day's travel west of Sattelberg, where the natives called the two objects together *nebuaki*. The small stone bowl, found near Sattelberg, was called *losa*. As Mr. Lewis observes in his label for these specimens, "they are not at present used by the natives, but are found on old village sites or in the forest. The present inhabitants know nothing of their origin or use, but regard them as the work of spirits. They are not worshipped, but are regarded as belonging to the spirits, and have individual names."[6] The cruciform handle of the pestle, Fig. 1, suggests the figure of a bird in flight. That an avian form was intended by the designer seems to be confirmed by the more clearly bird-like form of the handle of another pestle, illustrated by Barton.[7] That the large "winged" mortar, Fig. 2, was likewise intended to represent a bird is indicated, moreover, by the appearance of a fine specimen of a mortar in the Australian Museum, Sydney, in which the head, wings and tail of the bird are clearly differentiated.[8]

[4] See *op. cit.*, p. 157, "mask modelled on skull, from New Britain . . . Cambridge, Peabody Museum, 47343."

[5] See Felix Speiser, "Uber Kunststile in Melanesien," *Zeitschrift fur Ethnologie*, 68, 1937, p. 355, under the heading "Die Gorgo." Speiser cites examples of this motive from the Sepik River region of New Guinea (his reference to Reche should read plate lxxvii instead of plate lxxviii), from the Papuan Gulf, New Ireland, New Caledonia and New Zealand.

[6] R. Neuhauss, *Deutsch Neu-Guinea*, Berlin, 1911, i, fig. 51, illustrates a mortar and pestle which were found and kept together by the natives, and referred to by them as a vulva and penis of the spirits.

[7] F. R. Barton, "Note on Stone Pestles from British New Guinea," *Man*, 8, 1908, plate A. Incidentally, the pestle, our Fig. 1, was sketched and reproduced by Neuhauss, *op. cit.*, i, fig. 54. The sketch is crude, having evidently been made from memory after the object had been acquired, as he says, "by a collector from the museum in Chicago" (Mr. Lewis). Neuhauss' sketch is misleading, as the "cross" is rendered without foreshortening.

[8] E. Bramell, *Australian Museum Magazine*, VII, 40-42, illus. Mortars of this general type, with more or less wing-like appendages, have been published by various writers. See, for example, Neuhauss, *op. cit.*, i, fig. 52; V. H. Shearwin and A. C. Haddon, "A Stone Bowl from New Britain," *Man*, 33, 1933, No. 166; and G. P. L. Miles, "A Stone Pestle and Mortar from the Upper Ramu River," *Man*, 35, 1935, No. 201.

PREHISTORIC STONE OBJECTS FROM NEW GUINEA AND THE SOLOMONS.

1. *Lateral view of stone pestle from Huon Peninsula, New Guinea.* 2. *Front view of same.*
(Photographs by Museum of Modern Art, by courtesy of Chicago Natural History Museum.)

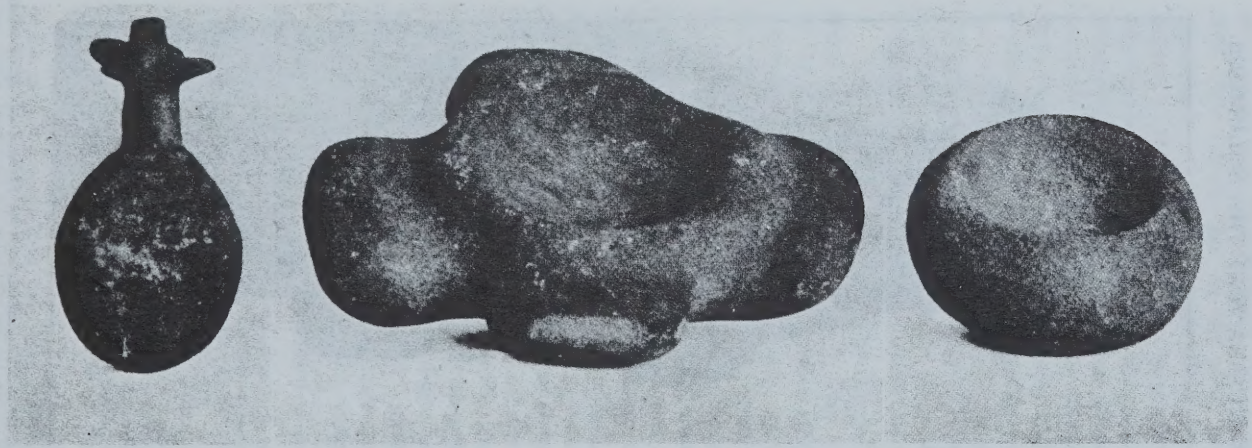

Fig. 1. *Fig.* 2. *Fig.* 3.

Prehistoric stone objects from Huon Peninsula, New Guinea.)
(Photographs by courtesy of Chicago Natural History Museum.)

Fig. 4. *Stone mortar and pestle, New G Solomon Is.*
(Photograph by courtesy of Fiji M Suva.)

The stone mortar and pestle, Plate Y, Fig. 4, are reproduced by courtesy of the Fiji Museum in Suva, where, under the number M156, they form part of the remarkable Solomon Islands collection made by the late Captain A. Middenway of Sydney. Both objects are of basalt, the mortar being 10 ins. (25·5 cm.) high and 7 ins. (18 cm.) wide at the mouth, the pestle 12 ins. (30·5 cm.) long. According to Captain Middenway's notes, the mortar is from Gatukai, New Georgia, where it was called *lolu*. Presumably the pestle is from the same place. Though no further information is available about the pieces, it seems likely that these also, like the stone mortars and pestles from New Guinea, belong to a prehistoric culture, or a prehistoric stage of the modern culture of which there is no clear memory on the part of the present-day natives. The form of the mortar, with slightly bulging sides, a truncated conical base, and rope-like mouldings around the mouth and between the body and the base, is not paralleled, so far as I am aware, in the wooden vessels made by the modern inhabitants of any part of the Solomons archipelago, nor in the modern pottery of Buka. The human face with large ears rendered in flat relief near the bottom of the mortar may be compared with a somewhat similar face, with elaborate ear ornaments, at the bottom of a stone funerary urn on Choiseul Island, as published by Bernatzik, with the caption " The ' spirit's urn,' . . . containing human bones: a last document of an unknown culture (behind the village of Mamarana, Choiseul)."[9] Though this urn is square rather than round in plan, it is divided by a band or moulding into an upper part, or body and a slightly tapering base, in much the same way as the mortar from New Georgia is divided, with another band encircling the mouth of the urn. The face is sculptured on the base of the urn, that is below the lower dividing band rather than above it, as on the mortar. But this difference may be regarded as a minor one, in as much as the base of the urn, in the interest of the stability necessary for a permanent monument, is made much broader than the tapering base of the movable mortar, so that it provides ample space for the placement of a head, while the body of the urn, somewhat taller, proportionately, than the body of our mortar, is decorated with a full-length figure. After making allowance for differences of scale and function, there still remains enough similarity between our mortar and the Choiseul urn, especially in the placing of the human face, to make a relationship between the two seem plausible. And if the Choiseul urn is, as Bernatzik seems justified in concluding, a remnant of an earlier culture in the Solomons, then it seems quite likely that our mortar belongs to the same prehistoric culture.

CARL SCHUSTER.

[9] Hugo Adolf Bernatzik, *Südsee. Travels in the South Seas*, London, 1935, fig. 43, and pp. 68-72.

New Guinea: Archæology.

Comments on Some Recent Contributions to the Prehistory of New Guinea. *By Leonar*

Adam

Adam, LL.D., F.R.A.I.

I have read with great interest the article on stone sculptures found in the Annaberg Atemble area, New Guinea, by Lt. P. England in MANKIND, Vol. 3, pp. 233 ff., and I shoul like to draw the attention of students to two recent publications which will probably b found very useful for further investigations. Both papers have been published in *Anthropos* Vol. XXXV-VI, fasc. 4-6, issued by the Paulusdruckerei, Freiburg, Switzerland, in April 1944.

The first article is entitled " Der grosse praehistorische Steinmorser in Atemble an mittleren Ramu River in Neuguinea " (" The large prehistoric stone mortar at Atemble o the middle Ramu River in New Guinea ") and is by the Rev. Fr. Alois Kaprusch, S.V.D. with a foreword by Dr. Georg Höltker. Dr. Höltker suggests that Mr. C. A. Monckton, a former Resident Magistrate in British New Guinea, was probably the first to publish an account of a prehistoric stone mortar from New Guinea. He also refers to C. G. Seligman's and T. A. Joyce's article " On prehistoric objects in British New Guinea," in *Anthropological Essays presented to E. B. Tylor*, Oxford, 1907, pp. 325-41, and to Haddon's note on a prehistoric sherd from the Mailu district in *Man*, 1932, No. 136. It is strange that both Fr. Kaprusch and Dr. Höltker use the word " prehistoric " in inverted commas, although they are satisfied—and rightly so—that the objects here under review *are* prehistoric.

The article deals with the huge mortar or bowl, standing about 60 centimetres high, which is obviously identical with the piece mentioned by Lt. England in the first paragraph of his paper. It was discovered by a missionary, Br. David Brunner, on the top of a low hill called Tangguwépu, about 160 feet high, situated about ten minutes' walk from the banks of the Ramu in the vicinity of the present mission station at Atemble. The mortar, bowl or basin was half buried in the ground when found. The material is granite. Fr. Kaprusch's article is accompanied by a plate showing reproductions of two photographs of the stone mortar. These photographs were taken by Mr. Bruce Stinear of Christchurch, N.Z. The contours of the mortar are asymmetric, as the photographs show quite distinctly. The greatest external outline may be described as an oval. The vessel tapers towards the top and bottom, and the opening is, consequently, considerably smaller than its largest circumference. It is remarkable that the cavity, and thus the opening too, are perfectly circular. But the most interesting feature of this piece is the decoration of its surface. Its principal part is a human face worked in high relief. It is the central part of a ring which is likewise in relief, running round the upper circumference of the vessel, about the height of the eyes of the head. Below the ring, or perhaps suspended from it, is a frieze of bosses. Only some of these are in a fairly good state of preservation. Fr. Kaprusch considers that these decorative details are, or were, probably plain bosses and not shaped as small human heads. The photographs show quite distinctly that the large human head has curved appendages on both sides, which may well be interpreted as arms. This detail is, however, not mentioned by Fr. Kaprusch and, as photographs are not sufficient, I would rather not insist on this point. Fr. Kaprusch mentions, however, two small protuberances below the face, which are so weatherworn that they are hardly recognizable. The present-day natives regard these as the breasts of the figure represented. The face itself is interpreted by them as that

of an anthropomorphous spirit (*marsalai*). According to some, it is only the domicile of a spirit. Explanations of the purposes or functions of prehistoric objects given by modern natives are, of course, not decisive though sometimes not insignificant. For the time being, the principal problem concerning the Ramu stone sculptures is their origin, technical and stylistic affinities, and antiquity, rather than their original meaning.

It is obvious that *the workmanship and style of the piece published by Lt. England and that of the stone mortar illustrated by Fr. Kaprusch are the same.* Lt. England's photographs as well as the dimensions of the piece (p. 234) show clearly that it is not a statuette, but rather a stone plaque worked in relief on both surfaces. The raw material must have been a relatively flat slab which would have been unsuitable for a sculpture in the round of such a height. We may speak of a linear relief as all the principal features of the figure are in elevated lines or, as Lt. England puts it, convex ridges. This is also the case with the face represented on the mortar where it is quite conspicuous in the treatment of the nose. We also have an identical representation of the breasts. The eyes cannot be compared because they are too badly preserved on the mortar. The mouths are different, that of the face on the mortar is broad, whereas that of the figure on the other piece is round, formed by a circular ridge. It is still too early to make any systematic comparisons since the material is too scanty and the descriptions and illustrations supplied by our informants are not exhaustive. It will be necessary to compose a list of all the stone mortars and associated objects, accompanied by photographs, preferably showing various views, measurements, and full descriptions of the surfaces. Fr. Kaprusch's article has at least a short paragraph dealing with some other stone mortars (pp. 653 f.). The most important of these was discovered by Fr. Kaprusch on top of a hill at the recently deserted village of Vrimsebu, about five kilometres from the left bank of the Ramu River, whereas the mortar referred to above is on the other side of the river. Unfortunately Fr. Kaprusch has not yet given a detailed description of the second piece. He only mentions (p. 653) that it is " an exactly corresponding counterpart, still larger and in a better state of preservation than that at Atemble." One should conclude from this preliminary description that the Vrimsebu piece also has a bossed decoration and the representation of a human face and perhaps arms and breasts. It is to be hoped that, in a future issue of *Anthropos*, measurements and a full description, accompanied by photographs, will appear.

A third piece mentioned by Fr. Kaprusch is " a fragment of a small prehistoric stone mortar " which was found by native workmen among the boulders in the Ramu river bed. So far, no measurements have been given but Fr. Kaprusch points out that this small mortar, too, has a very accurate convex ring consisting of a row of bosses about 2 cm. below the edge of the opening, so that the stone, seen from above, resembles a toothed wheel. The author suggests that this piece might have been carried down into the Ramu valley by the Asai River, which has its source in the district of the so-called Ramu pygmies. A fourth piece, also a fragment of a bowl, or mortar, was seen by Fr. Kaprusch on the Keram River, and of this piece we find, on p. 653, a more detailed description, viz. the material is granite, diameter about 25 cm., depth 10 cm. No ornamentation is mentioned; instead, we read that the specimen has been " carefully smoothed inside and outside, the outside even showing almost a polish." Another interesting technical detail is " a beautifully smoothed base " with a round concentric protuberance of about 10 cm. diameter and only half a centimetre height.

Fr. Kaprusch describes this as a " zapfenansatz," which may be translated as " rudimentar cone." The width of the upper rim of the bowl might have been as much as 5 cm., i.e one-fifth of the total diameter. This is a rather sure indication that this piece was really mortar. The fragment had red paint, probably ochre, on both sides. Three more ston mortars, all without any decoration, were noticed by Fr. Kaprusch at three different place on the coast and in the hinterland in the Mugil district in previous years. Two of the piece were lying about in native villages, the third in the middle of a road in the bush. Fr. Kaprisc heard from natives on the Ramu that they knew of more stone mortars in various localitie in the bush, but he had not yet been able to make any investigations.

Fr. Kaprusch's paper has been called by him a " preliminary communication." suggest an additional, more detailed publication with illustrations and full particulars of al the pieces noted above and may be some others that might turn up in the future. Perhap Lt. England could supply a complete list and description of all the pieces referred to unde category No. 1 on p. 233 of his article, which could then be checked up with Fr. Kaprusch' list.

The second article (*ibid.*, pp. 681-736) is by Dr. Georg Höltker, and is entitled " Einige über Steinkeulenköpfe und Steinbeile in Neuguinea " (" Notes on Stone Club Heads and Stone Axes in New Guinea "). Dr. Höltker, who was editor of *Anthropos* some years ago, had distinguished himself in other provinces of ethnological research before he specialized in the technology and prehistory of New Guinea. As he tells us on p. 681, he has now a larger treatise on " the prehistory and early history of New Guinea " in preparation, and the present monograph is the result of his preliminary study of two special problems. viz., firstly, that of the perforated stone artefacts of New Guinea and, secondly, the axes and adzes from the Massim area and from eastern central New Guinea. The paper has a full bibliography of not less than 123 numbers and is indeed a valuable source of information for those who wish to study the prehistory of New Guinea generally. It is based not only on Dr. Höltker's brilliant command of the literature—English, French, German, and Dutch—but also on his personal field experience in New Guinea, where he spent no less than three years. However, the author emphasizes that the article is principally designed to raise problems and to suggest an exhaustive investigation. Unfortunately, the material considered in the article is confined to specimens illustrated or described in the literature and, on the other hand, to pieces now in the Lateran Museum and in Swiss museums. Owing to wartime conditions, the author has been unable to study the important collections in the other ethnographical museums in Europe. It must also be emphasized that any future comprehensive study of the stone implements of New Guinea will have to include the large collections in the museums of Australia, especially Melbourne and Sydney.

The twelve chapters of the first part of the treatise, dealing with the perforated stones, offer some valuable suggestions. We find a classification according to shapes, with the localities where each particular type has been recorded in the literature (pp. 683 ff.), and a map showing distribution of types (p. 687). Dr. Höltker is of the opinion that all those perforated stones were originally designed as club-heads, although their actual function as such is nowadays confined to certain areas (p. 688). In other regions of New Guinea they are neither made nor, when found by the natives, used as club-heads and the author accepts the view that these prehistoric perforated stones are the work of an earlier Papuan population

(pp. 688 f.). He also associates these types with other prehistoric stone objects, such as the mortars (p. 689). Since there is no clear indication of the stratification of prehistoric cultures in New Guinea, the preliminary classification of all those objects which are not the work of recent natives, i.e. all those objects which belong to cultures extinct before the arrival of white observers, as just " prehistoric," must suffice as a working hypothesis. It is probable, however, that further studies will lead to the establishment of various prehistoric cultural strata. A remarkable start in this direction has been made from an entirely different angle by Prof. Felix Speiser of Basle in his monograph on fire-making methods and implements (" Ueber Feuerzeuge in der Suedsee ") in the same volume of *Anthropos* (XXXV-XXXVI, pp. 239-263). As far as objects of stone are concerned, it will be necessary to pay more attention to the materials of which they are made. It is true that, in his chapter on the Massim axes, Dr. Höltker has included a detailed quotation from Seligman on the mineralogical classification of the Massim blades, but with regard to stone club-heads he has confined himself to stating that they are " made of stone " (p. 686). While it is not to be expected, as a rule, that an ethnographer would have the training of a mineralogist, the least he can do is to give a description of the outward appearance of the material.

As regards perforated stone implements of New Guinea, *the difference between black and white pieces* seems to be noteworthy. White perforated stone artefacts are relatively very rare, while black pieces are common. It is principally the white pieces which are evidently prehistoric and perhaps associated with other forms, such as the bowls and sculptures of birds, etc. The material of the white specimens is, in some cases, quartz ; but there are a few pieces which seem to consist of marble. Mineralogists and geologists may be able to enlighten us about these materials and their places of origin. I am not satisfied that all these white perforated stones served the same purpose. Dr. Höltker gives the widths of the smallest diameters of the perforations of 24 prehistoric club-heads of his collection in the Lateran Museum. Here they are : 12 mm. in 1 specimen ; 15 mm. in 3 specimens ; 17 mm. in 2 specimens ; 18 mm. in 2 specimens ; 19 mm. in 1 specimen ; 20 mm. in 5 specimens ; 21 mm. in 1 specimen ; 25 mm. in 7 specimens ; 27 mm. in 1 specimen ; 30 mm. in 1 specimen. But a white pineapple-shaped perforated stone in the small ethnographical collection which I am using for demonstrations in the Ethnological class at Queen's College, Melbourne, has the following dimensions, viz. : height, 78 mm. ; diameter of the openings on both ends of the biconic perforation, 37 mm. ; smallest diameter of perforation, 10 mm. ; maximum width of specimen, 65 mm. ; weight one pound one and a half ounces. I obtained this specimen, with its beautifully and accurately worked bossed surface from the Australian Board of Missions some years ago, unfortunately without any information about the locality where it had been found. In this case the perforation is oblique, that is to say, each of the two conical perforations is slightly deeper on one side, the deeper end of one meeting the shorter end of the other. Consequently, we find an oval opening in the centre of the piece, but this oval is at an angle of 45 degrees to the perfectly parallel circular edges of the two openings, and the latter are at right angles to the vertical axis of the piece. The figure of only 10 mm. given for the smallest diameter refers to the centre of the oval space where the two conical perforations meet. It means that the diameter of a stick which would serve as a handle would have to be 10 mm. or less. In my opinion this seems to rule out the technical possibility that the hole could have served to hold a handle. The piece is covered all over with a whitish patina,

lighter than the material itself, which is actually rather of a very light grey and very hard Owing to the patination, the surface is rough to touch, but inside the conical cavities, especially towards the openings, the patina is very thin and, in some places near the edge, practically non-existent, and here the surface is smooth, almost polished. On the other hand, the central part of the perforation shows two interesting features: firstly, a crust of a large number of white marine shells, tiny coils of about 1 to 1½ mm. diameter; and secondly, right in the centre of the perforation, on one side only, a small spot which is free from the sediment of shells and is stained a dark brown. The pieces must have been in sea-water for quite a long time, although it is strange that there is not the slightest sediment of shells on the outer surface. From their presence on the inner surface, however, no decisive conclusion can be drawn either because we do not know where, and under which circumstances, the piece was found.

In the second half of his treatise Dr. Höltker has presented us with a monograph on the axes of the Massim area, as compared with those from the eastern part of central New Guinea especially the axe blades from the Mt. Hagen district. The principal question in which the author is interested is whether these types have been derived from cylindrical (*Walzenbeil*) or from rectangular forms (*Vierkantbeil*) and his conclusion is that the Massim blades are probably morphologically and culturally related to the rectangular blades from central New Guinea and, therefore, to be classified as derivatives of the rectangular type (p. 728). This question is important for the further study of the origins of the stone industries in New Guinea and neighbouring islands and may also help to throw more light on the early migrations of the native populations.

Dr. Höltker also deals with the function of the large axe types. He concludes that the Massim axes, in particular the blades, are articles of value only and not ritual or religious objects. He therefore prefers " a more neutral term " (*Prunkbeil*) to the usual " ceremonial axe." With regard to the Mt. Hagen axes, he observes (p. 726) that these are absolutely unsuitable for practical use because of their enormous dimensions. However, the sharpness of the cutting edge does not seem to be quite consistent with a purely ceremonial function especially in the case of the rarer black axe blades, which are of a much harder material than the common green specimens. Mr. G. R. Simpson, who spent a long time in the area, assured me that the Mt. Hagen axes were actually used in battle. Incidentally, Mr. Simpson also observed that the natives usually keep these axes wrapped up in flying fox fur, and one of the specimens collected by Mr. Simpson still has a fluff of this fur sticking to the plaited basket work covering the handle. Another detail is the decoration of some pieces with chains consisting of rings made of wicker-work which are connected with the upper part of the handle.

On pp. 722 and 726 Dr. Höltker points out that, in the Massim and Mt. Hagen areas " axe blades " are hafted with the cutting-edge parallel, and thus not at right angles, to the handle. But an implement with the cutting edge at a right angle to the handle is not an axe but an adze and this distinction is important because it implies different functions, namely cutting in the case of an axe, and chopping in the case of an adze or a hoe, and the German equivalent for " adze " or " hoe " is *hacke* rather than *beil*, which ought to be strictly confined to " axes."

It is impossible here to enter into a discussion of all the interesting suggestions offered in the article, which is decidedly a most valuable contribution. I intend to come back to one or another technological detail in a separate paper shortly. It is very gratifying indeed that an advance is now being made towards the unveiling of the prehistory of the western Pacific area. Descriptive papers like those by Mrs. Elsie McCarthy in *Australian Museum Magazine*, Vol. VII, pp. 40 ff., and now Lt. England's article and illustrations are indispensable for the collection of the necessary material for further investigations. For our general orientation, and to link up local research in New Guinea and adjacent islands with the already more advanced study of the prehistory of Indonesia and South-east Asia, Baron Robert Heine-Geldern's treatise on " Urheimat und frueheste Wanderungen der Austronesier " (*Anthropos*, Vol. XXVII, 1932) and F. D. McCarthy's paper, " A Comparison of the Prehistory of Australia with that of Indo-China, the Malay Peninsula and the Netherlands East Indies " (*Proc. 3rd Congr. of Prehistorians of the Far East*, Singapore, 1938, pp. 30-50, with 11 plates) are still outstanding. McCarthy's suggestion (p. 47, No. 22) that " the ancient stone mortars and pestles found in New Guinea, New Ireland and Bougainville Island are related to those of the Malay Archipelago and form part of the megalithic culture " should remain a working hypothesis. From this point of view the large stone bowls, perhaps not necessarily " mortars," of the Ramu area may well be compared to the hollowed capitals of stone pillars in Ponape and Guam.

There are two more items which I should like to mention. On p. 705, Dr. Höltker tells us that, in modern times, stone discs with vertical, not biconical, perforations are being imported into south-western Dutch New Guinea—Kanumirebe tribe—by Chinese dealers from Canton. This has been recorded by Dr. H. Nevermann, a very reliable observer, in his paper " Die Kanumirebe and ihre Nachbarn," in *Z. f. Ethnol.*, LXXI, 1939, p. 34, and might throw perhaps also new light on the mystery of the " Stone Adze Blades from Suloga as Chinese Antiquities " noted by C. G. Seligman in *Man*, No. 38, 1912. The other, and last, point is of a more general nature.

The huge stone bowls at Atemble are still at Atemble ; and the most remarkable stone axe found on Bougainville Island and published by D. A. Casey in *Mem. Nat. Mus. Melb.*, No. 11, 1939, p. 145, and pl. VI, No. 2, is, or was then, according to Mr. Casey, in the Rabaul Museum at Rabaul. Other prehistoric stone objects from the area are in the possession of private collectors, while, fortunately, some important pieces are where they belong, in some of the large museums, notably the Australian Museum, Sydney, where they are safe, accessible to everybody interested in the subject, and where they are being really studied. I am advocating the introduction of a regulation to secure the proper collection and preservation of these invaluable objects in an ethnographical museum, preferably the anthropological department of the Australian Museum in Sydney. It is only in an institution of this type that *comparative* studies can be carried out by experts, whereas the objects are practically inaccessible in small local " museums " or mission stations, especially if they are left *in situ*. It is necessary to examine a large number of pieces at a time in order to arrive at a definite conclusion as to their quality and relationship. The present natives have nothing to do with the extinct culture to which those ancient pieces belong, and their superstitions with regard to them, described at length in Fr. Kaprusch's and Dr. Höltker's articles, certainly do not deserve to be considered when the higher interest of scientific research is at stake. Private collectors

who happen to possess any of the prehistoric objects should supply good photographs, with measurements, to the editor of MANKIND to make the composition of a catalogue possible, and they should also make it possible for museums to inspect the originals and to take casts.

L. ADAM.

Australia: Folklore. **Love.**

The Tale of the Winking Owl: A Worora Bird Legend. *By the Right Reverend J. R. B. Love.*

Living in close contact with the world of nature, as the Aborigines do, one finds that their myths, folklore and fairy tales are tinged with references showing their close observation of the habits of the creatures of the wild. The present paper records some interesting references to the birds of the country of the Worora of the north-west coast of Western Australia.

The spring tides of this coast are very high, rising as high as forty feet at Hanover Bay. The coast is shielded by many islands and there is little or no surf. The tide silently slips out and creeps in, covering and uncovering great expanses of coral reef, sand and mud among the mangroves. The Rufous Whistler (*Pachycephala rufiventris*) may be often heard near the mangroves, sending forth his lovely clear whistle that ends in a sharp upward lift. The Worora say that he is continually calling in the tide. On the brow of a hill near the Kunmunya Mission Station is a group of long stones erected in a circle, within sight of the salt water. The story of these stones is that once the tide came in exceptionally far, threatening to engulf all the land. Seeing the danger, the Boobook Owl (*Ninox boobook*) flew to this hill crest and perched on a rock. Looking down on the encroaching tide, he uttered his awesome cry, " Ngok ! Ngok ! Ngok ! Ngok ! " Overawed by his big eyes and fearsome voice, the tide turned and ran back, and so the Boobook Owl saved the land. The stones then arose to mark the site of his deliverance. The vigorous, purposeful flight of the Bronzewing Pigeon (*Phaps chalcoptera*) is noted in the Emu Story, and also in connection with the Red Kangaroo (*Macropus antilopinus ?*). The Bronzewing Pigeon is the special friend of the Red Kangaroo, and when the kangaroo is distressed through thirst the natives believe that the pigeon takes water between his shoulders and flies with it to his relief. He can be often seen flying fast on his errand of mercy.

In the Story of the Winning Owl, the birds are all regarded as the friends of man, while the grotesque lizard, known to white people as the " Side-winder " or " Bicycle Lizard," is regarded as the enemy of man. This lizard has the extraordinary habit of running a few yards, then halting, looking back, and waving one forefoot in the most comical manner, with a forward-and-downward movement, as the Aborigines beckon with the hand.

THE TALE OF THE WINKING OWL.

Some mothers left their children in the shade while they went hunting for honey. The children found a Winking Owl (*Ninox connivens*) in a *kulbadba* tree. They knocked him out and chased him, shouting " Wa ! Wa ! " He sat on the ground and they caught him. They took him away to the shade, where they plucked out his feathers till he had none left. They then made fun of him. They all spat on him. They spat down his mouth and they spat in

his eyes, while he kept winking and winking. They pierced his nasal septum and inserted a stalk of grass in it. The owl kept nodding his head. Then they threw him up. " Rise up ! " they said to him. " Fly as you used to do. We shall all look at you and we shall say that you are a strong fellow." " Alas ! " he said, as he fell down again. He had no feathers ; he could not fly. They threw him up again. This time he went up to the sky, while they were looking at him, till he was dim in the distance and faded from sight.

He went up to Kaluru.[1] The owl was nodding continually. " What have you done ? " said Kaluru to him. " Where are your feathers ? " " The children were mocking me," he said. " Are you not sorry for me ? " They pierced my nasal septum ; they spat in my eyes ; they kept throwing me up. Did they not say, ' He has no feathers ! Fly ! A great mocking ' ! "

Kaluru was sorry for the owl when he told him this story. He was exceedingly angry. " I shall send the birds," he said. " You go ! " he said to them. " Spy them out, but leave them there." " Yes ! Yes ! " said the birds. " Friar bird, you go first ! " he said to her. " Yes ! " said the Friar Bird (*Philemon argenticeps*).

She found them all : the children, the men, their mothers ; but she did not bring back a report, because the Friar Bird was sorry for them. She came back. " Are the men there ? " said Kaluru. " No ! " she said.

" White-gaped Honeyeater (*Stomiopera unicolor*), you go ! " he said to him. " Find them, but leave them there. Come back without being seen. Do not go right up to them."

The White-gaped Honeyeater went away ; he found them and returned. " Are they there ? " he said. " No," said the honeyeater. He had been eating " wild pear " and forget that he had seen them.

" Crow (*Corvus cecilæ*), you go ! " he said to her. " No ! No ! " she said, " I have other things to do. I shall be eating bottle-tree fruit." Then she said, " Yes, I will go."

She went away. Halfway she stopped to eat bottle-tree fruit. She returned. " Are they there ? " he said to her. " No. I did not see them," she said. She told a lie. She did not look for the men. She was eating bottle-tree fruit.

" Darter Bird (*Anhinga Novæ-hollandiæ*), you go ! " he said to it. It went and went up to the men. It stretched out its hands. The men saw it. " Wandjina's messenger," they said. It returned and went up to Kaluru. " Are the men there ? " Kaluru said. " I saw what looked like men a long way off," it said. " Where ? " " I did not know the place. It was dark," it said. " A ! A ! " said Kaluru. It saw them in the daylight, but concealed them.

" Goose (*Anseranas semipalmata*), you go ! " he said to her. " Yes," she said. She went up to them. They saw her. " Goose ! Goose ! " they said. She returned and went up to Kaluru. " Are the men there ? " he said to her. " No ! " she said.

" Bee-eater (*Merops ornatus*), you go ! " he said to him. He went, making a noise, clicking with his beak. " Men ! Men ! " he cried. They looked, they stared, they saw him. ' It is the bee-eater," they said. He returned and went up to Kaluru. " Are they there ? " ' No ! "

[1] Kaluru is the name used by the tribes near Wyndham for Wandjina, the Rain Giver.

" Storm Bird (*Scythrops Novæ-hollandiæ*), you go ! " he said to her. She went up to them. " Kuraag ! Kuraag ! " she cried. She was mourning for the men. She returned. She did not tell him. " The men might all be finished," she said in her heart. She went up to him. " Are they there ? " he said to her. " No ! "

" Man o' War Bird (*Frigata minor*), you go ! " he said to him.[2] He went, but he saw the sea and he did not return, for he liked the sea. He did not go to the men. Kaluru was staring. He was worried.

" Sea Eagle (*Haliætus leucogaster*), you go ! " he said to it. The Sea Eagle saw the sea and went to it. He passed the men and did not return, because he liked the sea.

Kaluru was worried. " Osprey (*Pandion haliætus*), you go ! " he said to him. He went ; he saw the men, but he saw the sea. He passed the men and went to the sea and did not return.

" The birds have all mocked me," said Kaluru. " They have not returned." He was very angry. " Water Goanna, you go ! You birds, I will not send you any more ! You never return like all those others. They all mocked me. Don't you speak to me again ! "

The water goanna went. It went up to the men and returned. " Are the men there ? " he said to it. It climbed up on Kaluru's shoulder, but did not speak. " A ! " said Kaluru. " Green frog, you go ! " he said to her. She went ; she saw a cave and stayed in it. She did not return. Kaluru said, " A ! A ! The green frog yet again has mocked me ! " He was angry.

The Owl was nodding his head. " What is it ? " said Kaluru.

" I am ashamed," he said. He turned aside. He was ashamed because he had no feathers on his chest. That is why he always does that now.

Kaluru was exceedingly angry and sorry for him. Those birds that he sent are good. They are great ones. The " Side-winder Lizard," people say, is rubbish.

Kaluru called the Side-winder Lizard. It came and stood in front of Kaluru.

" You go ! " he said to it. " All the men and all the birds say that you are only rubbish. You go and try to find those men." " Yes," it said. It ran, then stopped and lifted up its head. " No," it said. Again it ran, stopped, and in another place lifted its head. " Here they are ! " it said. It ran, lifted its head, and beckoned. " Here they are now ! " it said, and it was glad.

" I shall kill them," said Kaluru. He made a little cloud. The rain fell down where he was standing. The lines of falling rain were the two legs of Kaluru. The rain fell from the cloud to his head and down to his legs as he stretched out his hands.

The people covered themselves with paper-bark ; but he threw the paper-bark away from them with his hands. That was a great wind. They fled ; but they were all gathered together by Kaluru.

" What shall we do ? " they said. " Let us go into this cave." Then they saw Kaluru. " Wandjina ! Wandjina ! " they said.

" Let us go there ! " they said. Again they saw Kaluru. He kept heading them off

[2] In this story, it will be noted that some of the birds are spoken of as " he," some as " she," and some as " it." This is due to the fact that every noun in Worora has its own grammatical gender. Most names of birds, but by no means all, are of feminine gender.

The earth was now boggy and they sank down. But a little wallaby fled. A boy and a girl said, " Let us catch him ! " They got him and clung to him. He hopped away.

Kaluru said, " I shall head him off " ; but the wallaby kept zig-zagging till he got through and reached dry land. Then he threw off the two children. They looked hard. All gone ! All had sunk. Only the rainwater was standing there. Both of them went away and went to another company of people.

" Where are all the party ? " they said to the two children. " Kaluru made an end of them all," they said, " because the children made a mock of the winking owl."

Therefore children now do not play with the winking owl.

Where all those people sank down, the pandanus palm now stands.

The chief figure in this flood story is the Winking Owl. When seen in daylight this bird tries to pretend that it is asleep, but it is too nervous to do so, and it squirms and blinks in the curious manner that the story associates with its sad fate.

Many birds are named in the course of the story, and they must all be named in a proper telling of the story. In other stories, other birds are named, all in their own correct order.

In this story, the land birds tell a lie to save their friends the people. The weird cry of the storm-bird (channel-bill cuckoo) is interpreted as her cry of mourning for the people who were lost in the flood. The storm-bird cries in the wet season, when the storms are severe. The birds of the sea and shore, man-o'-war bird, sea-eagle and osprey, will not betray the people, but go their own independent way over the sea.

J. R. B. Love.

Melanesia : Social Anthropology. **Watt.**

Some Children's Games from Tanna, New Hebrides. *By the late Rev. W. Watt, edited by A. Capell.*

The games described below came into the editor's hands in the following way : The late Rev. W. Watt was the Presbyterian missionary at Kwamera and Port Resolution, southern Tanna, New Hebrides, for many years, about the close of last century. At the same time the late Rev. Dr. Gunn was missionary on Futuna, in the same group. The latter was of a scholarly type, and sent a number of questionnaires round to his fellow workers at different times. Just before 1930 he passed on the bundles of MSS. to the present editor. These games here described were given by Mr. Watt in answer to one of Dr. Gunn's questions. They have been left just as Mr. Watt wrote them, with the one exception that Kwamera words have been spelled according to the system usual in *Oceania*. The only point necessary to note here is that *ŋ* is used to represent the sound of *ng* in *sing*. In Mr. Watt's MSS. as in the mission printings *g* is used alone, as the hard *g* does not occur in the dialect. A very few alterations in Mr. Watt's actual wording have also been made. The original document was written about 1893.

" Many games are played chiefly at certain seasons of the year, as was our own custom in Scotland. We have been astonished to see how many of the Tannese games resemble closely games played at home. We have not seen a native race, but in racing at our request they ran

in Indian file, but there was no real trial of speed, because they had made up their minds t allow a certain one to get the prize.

" Have not seen and can learn nothing of any game like draughts. Some of the Tannes games are as follows :

" (1) The natives throw reeds, striking them on the ground, from which the reed glance off and flies to a distance. The aim is to see whose reed goes farthest. The Tannese name i *auini kwaniŋ*.

" (2) A similar game played on the water. A stone is thrown so as to glide along th top of the water, and the victor is the one who strikes the water most frequently. Often as boy did I do this. The challenger says, *seim napuei keva ?* literally, how many coconuts hav you ? Meaning, how often has your stone struck and rebounded off the water ?

" (3) *Merpatan*, a sham fight with reeds in imitation of spears. Two sides are formed and they endeavour to strike each other as they did when fighting with spears in actua warfare.

" (4) *Merkwatan*, a sham fight with fruits, instead of reeds as above. In actual fightin stones would have been thrown. They apply the term to fighting with rifles, called by then foreign stones (*kapir itoŋa*).

" (5) *Nukwane manu* (the heads of fowls or birds). This game is generally, or rathe always, played at the time when food is scarce, just before yams are ripe. They say it is a incentive to seek for food. There are two sides. Each does its best to outdo the other in th quantity, variety and rarity of the fishes, birds, etc., it gets. The exchange is made in th evening, and the following day land and sea are ransacked to procure like quantity, variet and rarity, which is given in return, and if possible other articles in addition, for which th other side must give an equally valuable return. They may go on for weeks and on no da may it be omitted. Those who keep the count satisfy the demands of custom by going to th place where the exchange is made and making a promise for the morrow.

" (6) *Tabasîna* (hide and seek). One or more shut their eyes. The others pat them o the back as if putting them to sleep and repeat a rhyme, after which they slip away and hid When hidden they whistle and then the seeker or seekers go and search for them, saying a the while *avarep* (whistle). Those hidden endeavour to get in without being touched.

" (7) *Kwanapit* (Scotch tig). Any number can play ; all are out except one or two, an those out try to catch those in without being touched in return. If one fails to touch i return the game is ended and has to be reconstructed.

" (8) *Kwanapit harre* (Scotch tig). Any number can play. It is the reverse of th foregoing ; one is ' in ' and all the rest are ' out.' The one ' in ' tries to touch one of thos ' out.' The one touched becomes ' in ' instead of him.

" (9) *Mo kasēn* (a species of tig). Any number can play. Two, called father and sor occupy a central spot called a house. The others have each spots or houses of their own, bu endeavour to get the spot of the father and son without being touched. They try to entic them away from the spot. Should they succeed and one or other reach the spot withou being touched, all gather round the two vanquished and sing a song of victory. If the fathe or son touch one of the others while attempting to reach the spot, that one and a companio take the place of the father and son. They can only be touched off their own spot.

" (10) *Numai niy* (reed leaves). Any number can play. There are two sides. Each side has a post in the ground, called a house. The posts are a considerable distance apart. Two of each side are allotted to guard the posts. Each side as in *mo kasēn* tries to draw away the guards from their opponents' posts in order that one or more may get to the said post without being touched. If they are successful a piece of reed is put in the ground at the foot of each post to signify a victory. Having gained a victory or more, if in attempting it one is touched, the whole of his party gather round him at the post and one secretly pulls up the reed or reeds which had previously been put in. The other side are then called on to guess who pulled up the reeds.

" (11) *Tayarua isumu* (the sea snake of Isumu).[1] Any number can play. One is called *nukwaren* (its head) and stands as a pivot round which the others wind themselves. They hold each other by the wrists, all facing in one direction. They try to keep the line as straight and taut as possible. Going forward they wind themselves round the pivot, and in unwinding all go backwards with the exception of the outer one.

" (12) *Tareya mas* (tug-of-war). Any number can play. Two sides are formed nearly equal; instead of a rope they hold each other by the wrists and stand in a straight line. The two centre ones are the leaders and are generally the strongest. At a given signal the leaders join hands, each side endeavours to drag the opposite party on to their ground. If in so doing the line breaks, those broken off change sides.

" (13) *Tuavini irahame* ('they will cook each other'), a sitting tug-of-war. Any number can play. Two sides are formed, and sit near each other. Each side endeavours by fair means or foul to snatch one or more from the opposite side. Each side tries to retain its own, and so the snatched one is dragged back and forward till either rescued or taken captive. The captured one is supposed to be cooked and so is out of the game. Frequently one or more is lost on each side during the scuffle.

" (14) *Turaberaber ruuta* ('the reeds go up'). Any number can play. A large number of pieces of reed are got and distributed among the players, who, all except one, sit in a circle. The one excepted is outside. All in the circle hold up a piece of reed each, over their heads, and sing. The one outside has to hop round the circle and gather the reeds on the way. As each reed is taken another is held up in its place. The hopper goes round and round till exhausted, when he gives in. Another one becomes hopper and a new circle is formed. Each hopper strives to gather the greatest number of reeds.

" (15) *Napuei*. Any number can play. All except one form themselves into a circle holding each other by the wrists, and standing. All hold firmly except one, and that part is called *ikinan*. The circle is supposed to be a garden fence, and the *ikinan* is the weak part and at it all rubbish is thrown out. The person excepted occupies the centre of the ring and is called 'the thief.'

" (*a*) The thief goes round the circle and in so doing touches the feet of each individual and says opposite each, *Yakamútte kabasak eri sana, mapa sana*, 'I am working at this taro plant of mine, and passing by this one.' Having completed the circle and arrived at the *ikinan* he professes to throw out the weeds he has gathered.

[1] The first word of this name is undoubtedly the Polynesian Tangaroa, the name of the chief god of the western Polynesian pantheon. This is of interest, in that Tangaroa cults are found (albeit much degraded) in the Northern New Hebrides, but Maui-tikitiki is the chief figure of Polynesian mythology who has found his way into the knowledge of the southern tribes. See John Layard, *Stone Men of Malekula*, Vol. I, pp. 205 ff.

" (*b*) The thief goes round and touches the hair of each one's head and says, opposite each, *Yakatumi basak uwas sana, mapa sana,* ' I am plucking the leaves of this cabbage plant of mine, and passing by this.' Having completed the circle and arrived at the *ikinan* he professes to put the cabbage leaves outside.

" (*c*) The thief goes round touching the ears of each individual, and opposite each he says *Yakesi nakakararey sana, mapa sana,* ' I am pulling this mushroom my food and passing by this one.' At the completion he behaves as before.

" (*d*) The thief goes round and takes hold of the arms of each individual and bends them over his knee as if breaking sugarcane, and opposite each says, *Yakeipui suk aruk sana, mapa sana,* ' I am breaking this sugarcane of mine to drink and passing by this.' He completes as before.

" (*e*) The thief goes round taking hold of the legs of each individual, as if pulling taro out of the ground, and opposite each he says, *Yakeivi basak-eri sana, mapa sana,* ' I am pulling up this taro-plant of mine and passing by this.' He finishes as before.

" (*f*) The thief now stands in the centre of the circle and stamping with his feet on the ground imitates the thud of coconuts falling. Those forming the circle cry out, *Sin fa ramesi napuei ?* ' Who is that pulling coconuts ? ' He replies, *Iau, yakamesi napuei,* ' It is I, who am pulling coconuts.' They then ask, *Ik urkurau paku ?* ' Where did you get in at ? ' He then goes round and trying to break the circle at each link says, *Yakurkurau i,* ' I got in here. At each link they reply *Ikinan, ikinan,*[2] ' Sacred, sacred.' When he arrives at the weak place he breaks the circle and all scatter, he giving chase and trying to worry them. The one he catches has to take his place.

" Such are a few of the games on Tanna. They have many more too numerous to mention."

W. WATT.

Australia : General. **Enright**

Notes on the Aborigines of the North Coast of N.S.W. *By W. J. Enright, B.A.*

XIII. CEREMONIAL GROUNDS.

Illustrations to an article by Mr. T. Golding in the *Australasian Anthropological Journa* of 1897, depicting a ceremonial ground, were shown to S.K., a full-blooded Kumbangera tribesman. He said that the *towrai* ground mentioned in the article was outside the *bor* ground proper and was the place where the chiefs met to decide which candidates would b selected for initiation. He pointed out the middle tree in the middle row and stated that hi mark or brand was on that tree, meaning that it would be the first mark shown to him afte the opossum skin rug was taken off his head during initiation and not that it was peculia to him. Mr. E. D. Coulter of Attunga has searched for these carved trees but cannot find them. Most of the trees standing in the district have been ring-barked and many other tree have been cut down. Mr. Coulter has found the rock, bearing paintings, near the boundary o portions 182 and 183, parish Moonbi, county Inglis, at the head of Back Creek and approxi mately three miles west of Moonbi, mentioned in the above article. The drawings are wel preserved and are executed in pale red ochre on a granite face, on the back wall and the ceilin

[2] I have kept Mr. Watt's translation, but " taboo " would be better. It rather means, " You mustn't.

of the shelter. One of the drawings consists of a number of parallel straight lines enclosed by an oval line about fifteen inches long. S.K. has informed the writer that the lines were a warning to unauthorized people against visiting the spot. Nobody but a fully initiated man had any right to go there. Mr. Coulter has not been able to find the rock bearing the concentric circles, depicted in Mr. Golding's sketch, but did find a carved tree, now in the Australian Museum, and a *bora* ring, since ploughed up, about five miles away from the drawings at Upper Moor Creek.

XIV. A Star Myth.

S.K. told the writer the following story concerning the Pleiades.

There were once seven sisters who were inseparable companions. One day they decided to hold an initiation ceremony. Now in those days the menfolk did not practice initiation rites. When, however, they saw what the sisters were doing they did likewise. The women discovered that they had been spied upon and thereupon attacked the men. The women could throw stones with as much skill as the men. The women were turned into swifts and flew up into the sky, where they are still stuck. The men were turned into kingfish.

XV. An Emu Myth.

M., a *kuraji* of the Worimi tribe, now deceased, gave the writer the following legend about the emu.

There was once a beautiful girl, whom every tribesman admired. One day she was abducted. Five or six or her own tribe followed the culprits and pursued them into the sky. As they went up they put out their hands and she was turned into an emu. This girl was a great dancer and that is why the emu dances so well.

XVI. Aboriginal Etymology.

Samuel Kittle, in his *Concise History of N.S.W.* (n.d.),[1] says on page 197, in describing initiation ceremonies, that " the boys were also termed *kebarra*, from *keba* a rock or stone." The author thinks that he is in error in this regard. It is much more probable that *kebarra* refers, not to the initiate but, to certain ritual objects connected with the initiation ceremony. M. informed the writer that in days gone by all ritual objects were made of stone and Kittle's statement confirms this. He is probably correct in stating that *kebarra* is derived from *keba*, a stone. The same word is sometimes given as *geber* or *gibber*, thus *geber gunyah*, a rock shelter.

W. J. Enright.

[1] From internal evidence appearing on pp. 151 and 154, the date of publication is 1814.

Australia: Archæology. **McCarthy**

Records of Rock Engravings in the Sydney District: XXXIII-XXXVII. *By F. D. McCarthy Dip.Anthr., Anthropologist, The Australian Museum, Sydney.*

The groups described in this paper are all located on Lambert Peninsula, Kuring-gai Chase.

GROUP 33. (Plate Z, Figs. 1-5).[1]

Site. The site is three-quarters of a mile north of Topham Trig. Station. There are five separate series of engravings at this site, which is a marshy soak sloping westwards from the West Head Road, between two creeks flowing into America Bay. It has an open view of the other side of the valley to the west and north, and the slope is covered with low grassy heath and scrub, with a fringe of open eucalyptus forest on the southern side.

Series I.—Description. Situated fifty yards west of the road is a pool, 3 ft. by 2 ft. 6 in. and 1 ft. 6 in. deep, at the end of a small rock in the marsh. A groove of conjoined punctures up to 1 in. wide and $\frac{3}{8}$ in. deep, with almost vertical, sharp-edged sides at one end but rounded and smoothed by the running water at the other end, encircles half of the pool, whilst the other side is covered by soil. Four human footprints or *mundoes* without toes and with outlines $\frac{3}{4}$ in. wide and $\frac{3}{16}$ in. deep in which both separate and conjoined punctures are visible, are engraved outside the lower end of the line as though to represent the feet of two men who ground their axe-blades beside the pool. Three axe-grinding grooves are conspicuous between the *mundoes* and the pool.

Series II.—Description. Seventy yards south-west of Series I is a large, flat rock surface tessellated at the top end and smooth where the engravings occur. This group was recorded by Campbell.[2] but he omitted the eyes of the whale and of the stingray and the line around the pool. The group consists of a whale 16 ft. long bearing a double-lined girdle across both ends of its body and a double-lined and a triple-lined band across one fin. The spreadeagled figure of a woman is engraved across the posterior fin, a stingray[3] within the whale's outline just above the waist and a goanna beside the large fin. The figures are well done and approximately life-size. There is, in addition, a punctured line halfway around a small shallow pool on the southern side of the whale.

Technique and Preservation. Campbell stated that "the comparatively sheltered position of this rock has prevented much weathering and causes the engravings to have a somewhat modern appearance," but their outlines are exactly the same as many other engravings on Lambert Peninsula, being of conjoined punctures $\frac{1}{2}$ in. wide and up to $\frac{1}{4}$ in. deep very clearly defined in the iron-stained rock. Water is usually seeping across the figures, and trenches were cut above them some years ago to divert it by some well-intentioned visitors.

[1] The original recordings are two feet to one inch, but the scale of these figures is approximately eight feet to an inch. For purposes of illustration the actual distance between figures has been reduced, in some cases, owing to exigencies of space.

[2] W. D. Campbell, "Aboriginal Rock Carvings of Port Jackson and Broken Bay," *Ethnol. Mem.* 1 *Geol. Survey of N.S.W.*, 1899, p. 63, pl. xix, fig. 1.

[3] Described by Campbell (*op. cit.*) as a circle with a sword-like projection, doubtless of a mystic meaning

ROCK ENGRAVINGS OF SYDNEY DISTRICT.

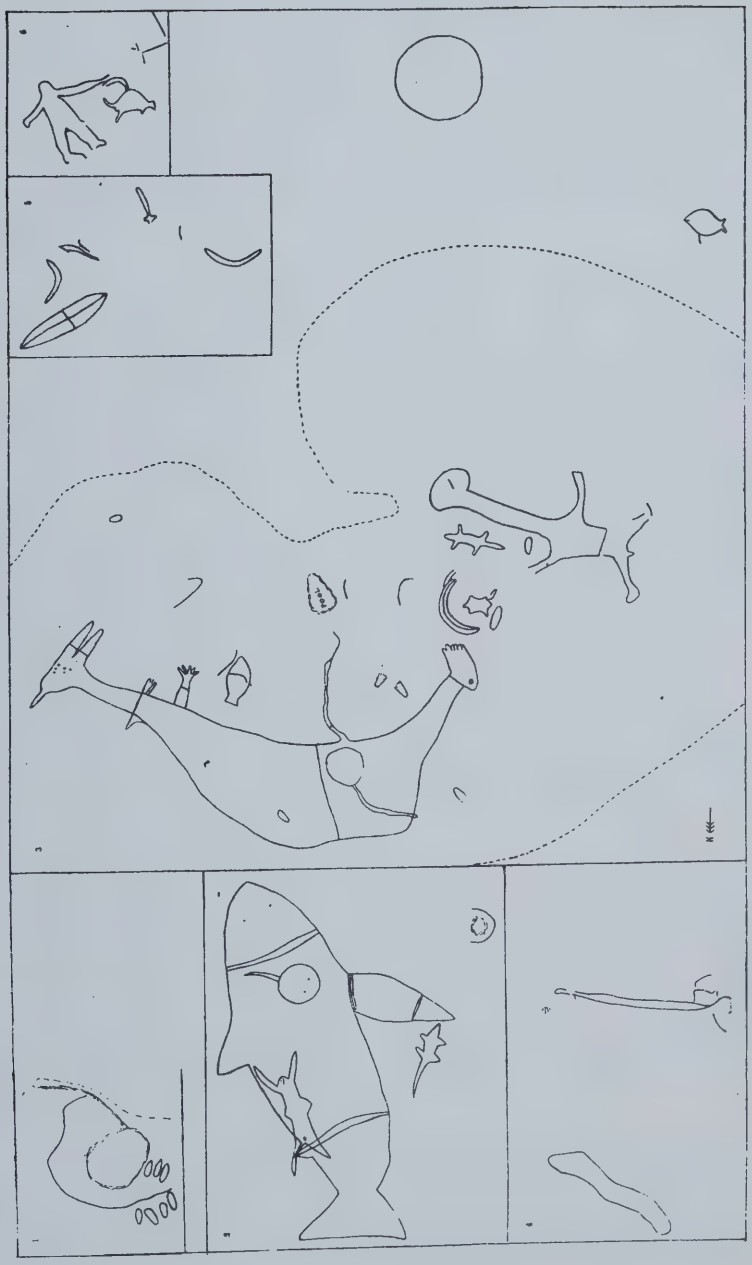

Plate Z, Figures 1 to 6. Scale: 1 inch=8 feet.

ROCK ENGRAVINGS OF SYDNEY DISTRICT.

Plate AA. Figures 1 to 3. Scale: 1 inch=2 feet

Series III.—Description. Some three hundred yards westward down the slope, at the lower edge of the marsh, is another flat, sheltered rock surface broken by joint-lines. The group was discovered twelve years ago by Mr. H. E. Walters, who cleared away the soil covering most of the large culture-hero figure. In 1945, a party comprising Messrs. H. J. and E. H. Wright, Mr. and Mrs. A. J. Downer and myself failed to locate it, and a few months later the two latter and myself were guided to it by Mr. Walters, only to find the rock again covered with soil and plants which obscured all but the head of the culture-hero. Finally, on the 26th July, 1945, I took two men from the Australian Museum to clear the rock so that I could record the group. Water is usually seeping from the marsh over some of these figures.

The group consists of two series of figures, one of which is older than the other. At the northern end of the rock is a culture-hero 19 ft. long with a body 4 ft. 6 in. wide depicted in lateral profile, with the neck, body and single leg all noticeably long. His bird-like head has a long and open beak-like mouth, five or six eyes, and a pointed spur at the back. On the middle of his neck is what appears to be a pair of human forearms and hands; the upper one has ill-defined fingers, the forearm extends across the neck, and the elbow juts out on the other side, but the lower one bears a wrist-band and five well defined fingers. There is a girdle across his waist. The penis, also marked with a transverse line, is long and sinuous and ends in a single line at the edge of a small pothole 7 in. deep. The human foot has six toes, and one large puncture on the heel, whose meaning is unknown. Within the outline of this remarkable and awe-inspiring figure is a *mundoe*, and a poorly shaped stingray without eyes, 2 ft. 6 in. long. Below the hands is a fish 2 ft. long and scattered about are four curved and hooked lines. At the feet of the culture-hero is a well-shaped boomerang 2 ft. 3 in. long bearing a median line from end to end, then a flying phalanger 1 ft. 3 in. long, and a goanna 2 ft. 3 in. long. Beside the latter is another remarkable figure, that of a man 9 ft. 6 in. high wearing a girdle and a headdress.[4] Among the above figures are seven *mundoes*, only two of which bear toes. Then, along the southern side of the rock and separated from the others by a wedge of soil and plants, is a well formed circle, and a leatherjacket fish showing the dorsal spine posed as though swimming up the rock in the path of the seeping water.

Technique and Preservation. The outline of the culture-hero, 1 in. wide and $\frac{1}{4}$ to $\frac{3}{8}$ in. deep, displays large conjoined punctures, but it has been smoothed both by rubbing and weathering. The outlines of the stingray, boomerang, fish, short lines and some of the *mundoes* all consist of conjoined punctures $\frac{1}{2}$ in. wide and $\frac{3}{16}$ in. deep, and are thus of the same nature as those in Series I-II. The flying phalanger, several *mundoes* and the man wearing the headdress are smooth and shallow, and are so weathered that their outlines are vague and difficult to discern; they appear to be older than the other figures. The circle is lightly punctured, some of the punctures being almost an inch apart and circular, and the outline of the leatherjacket, which is well preserved, is of conjoined punctures $\frac{1}{2}$ in. wide and $\frac{3}{16}$ in. deep.

Series IV.—Description. On another rock, thirty feet north of Series III, is an elongate, indeterminate figure 7 ft. 6 in. long, a bark canoe 6 ft. long lying in the path of the seeping water, and a pair of wallaby tracks. Their outlines are of conjointed punctures $\frac{1}{2}$ in. wide and up to $\frac{3}{16}$ in. deep, and that of the canoe displays separate circular punctures.

[4] A similar figure occurs in a group near the turn-off to Woy Woy from the Pacific Highway, shown in Campbell, *op. cit.*, p. 68, pl. xxviii, fig. 1.

Series V.—Description. Engraved in one of a number of small rounded outcrops on chain north of Series III-IV, and below the marsh, is a group of weapons. It consists of broad shield showing the crossed lines painted on the wooden ones, two boomerangs, a triple spiked club, a spear-thrower, and several short curved lines. The outlines are of conjoined punctures, some separated, up to ¼ in. wide and ⅛ in. deep, all very weathered on the soft rock.

Interpretation. Series I-V, grouped so closely together, were probably related in the ritual of the Aborigines. The only difficulty that arises in this connection is that some of the figures are older than others and the techniques vary in the outlines. The conjoined punctured outlines of the majority belong to a period more recent than that of the faint figures of the man wearing the headdress, the flying phalanger and several *mundoes* in Series III. The smooth grooved outline of the culture-hero is due no doubt to his great importance and the rubbing was probably redone as part of the periodical ceremonies. It is interesting to note, also, that groups illustrating a sacred story or an incident in the life of the dream-time heroes were added to from time to time by different generations of natives, and this process might well have been carried out here. A relationship between the series of groups is indicated by the goanna and stingray in II and III, the *mundoe* opposite the culture-hero's head points to III, and I-IV are all in a north-easterly line with the head of America Bay, 10 chains away. The weapons in V might be those of the culture-hero or another participant in the drama, but this series might be entirely disassociated from the others. The species of animals represented are the goanna, the use of whose fat was the privilege of the old men as a rule, the stingray which was eaten only as a last resort in this coastal district, the flying phalanger, leatherjacket and another fish, and the whale which was so important for feasts when stranded. They were probably all totems of members of the local matrilineal group.

The great culture-hero, so dramatically posed in Series III, is the one-legged *Daramulan* well known in south-east Australian mythology as an all-father and also as the great spirit who swallowed novitiates and returned them as initiated men. In this group he is shown in a composite guise of half-man and half-animal, with the body, leg and neck of the emu, his totem, and it is probable that his strange head represents that of this bird. There is apparently some relationship between his penis and the pot-hole at its tip. He has his magical boomerang at his feet and the local totemic creatures around him, whilst the man wearing the headdress is performing a ceremony which might be an increase or historical rite.

Now it is important to note the disposition of the *mundoes*. They appear to lead from the top-right to the bottom-left, then they stop in front of *Daramulan*, and finally they lead away across the rock towards the south to the prominent mass of Topham Trig. Station. I have drawn attention[5] to the sacredness of this pile in Aboriginal ritual. In that article I figured another representation of a one-legged hero of *Daramulan* type, with a different head about to throw a boomerang northwards over the Trig. hill. His outline is also wide, deep and rubbed smooth. Thus these two groups apparently portray different incidents in the life of *Daramulan*. The fact that a different head and other characters are shown in the

[5] MANKIND, Vol. III, p. 168.
[6] *Op. cit.*, pp. 166-9, fig. 10, group xvi.

various portrayals of this culture-hero indicate that he could assume the guise of different totems.

Recorded by F. D. McCarthy, 26th July, 1945.

GROUP 34. (Plate Z, Fig. 6.)

Description. The rock is half a mile west of West Head Road and forms the top of a waterfall in a picturesque setting along a creek which flows down the base of the northern side of Topham Trig. hill. The figures are beside the channel. They depict a man, below natural size, striking a wallaby with a boomerang, and a number of straight lines which probably belong to an unfinished figure. The site is an obvious habitat of rock and scrub wallabies but it is not possible to determine whether the hunter stalked and struck his victim, or whether he threw the boomerang, because the Aboriginal artists usually connect the hunter, weapon and animal in such compositions. The outlines are of conjoined punctures ½ in. wide and ¼ in. deep.

Recorded by F. D. McCarthy, 26th July, 1945.

GROUP 35. (Plate AA, Fig. 1.)

Site. Situated on top of a high ridge on a large, prominent and soft white rock which covers a terrace of the spur running due south from Arden Trig. Station. It is one-quarter of a mile south of the Trig. and one-third of a mile west of West Head Road. The view is open to the south and east. The rock surface is indented with small pot-holes, and extends right across the ridge ; it is undulating, and the group is engraved on a flat but sloping portion of its eastern side.

Description. The group depicts a successful emu hunt, in a north-south line, which probably took place on the scrubby flat bottom of the valley to the east. The female emu, 9 ft. 6 in. long and 5 ft. high, has a sinuous neck, a well-marked foot, and a spear sticking in its back. A life-size hunter, standing in the usual upraised arms pose at the head of the bird, has an abnormally large head and hand, and a curious leg which to my mind represents boomerang-leg. The next figure is a young emu, 4 ft. high, and then, badly drawn, is either a second hunter or possibly the wife of the other man as a breast is indicated. This is the only emu-hunt known to me among the Sydney-Hawkesbury district rock engravings, although several kangaroo hunts have been recorded.

Technique and Preservation. The outlines are smooth rubbed grooves, up to 2 in. wide on the large emu and 1 in. on the other figures, and from $\frac{3}{16}$ to ½ in. deep.

Recorded by Messrs. F. L. S. Bell, F. D. McCarthy and E. H. Mercer, 30th June, 1946.

GROUP 36. (Plate AA, Fig. 2.)

Site. Situated on the western edge of the same ridge as, and one-quarter of a mile south-west of, Group 35, on a rock at the end of a ledge.

Description. The figures are arranged in V-fashion, being engraved round the rough middle of the rock which is unsuitable for carvings. At the south-eastern end is a life-size man with a pointed head beside whom is a large fish 6 ft. long. Then there are three more fish from 1 ft. 6 in. to 4 ft. 6 in. long, the head of one being deliberately obscured by the artist.

At the northern end is a small and slim figure of a woman lacking one leg who appears to be holding in one hand a fishing-line (but which, when looked at from the opposite direction, resembles the legs and one breast of another woman). Near by is a short curved line. Then comes a strange, ill-shaped marine creature like a small whale or ray, 3 ft. 3 in. long, with two lateral fins, a bifurcated tail, and another fin-like appendage with an open end on the upper side; it has, in addition, a hood-like projection on its head into which a spear is sticking. There is another small but well-shaped fish, and a shield.

Technique and Preservation. The outlines are clearly defined and of conjoined punctures ½ in. wide and 3/16 in. deep. The shield is very weathered, and may be older than the others; at its northern end is a small pot-hole.

Interpretation. This miscellaneous set of figures, among which bream fish are predominant, obviously illustrates a successful fishing excursion in the nearby Coal and Candle Creek carried out by the man and his wife.

Recorded by Messrs. F. L. S. Bell, F. D. McCarthy and H. E. Mercer, 30th June, 1946.

GROUP 37. (Plate AA, Fig. 3.)

Site. Seventy yards south of Group 36, on several adjoining rocks among scattered outcrops at the end of the spur and on the top of the slope forming the northern bank of Coal and Candle Creek. The best rock surfaces here were ignored by the Aboriginal artists.

Description. At the north-eastern end of the outcrop, under an Angophora tree, occurs this striking engraving of a life-size man and woman, with stiff upraised arms bearing fingers. the man, excepting one arm, is decorated with parallel and arched lines in the pattern painted on the body during ceremonies. The eyes are lacking, one hand is bigger than the other and one arm bears a broad band. Within the woman's outline are several large natural punctures of a kind which occur elsewhere on the rock. Sixty feet to the south-west, on a concave part of the steep and high southern face of this rock, is a wobbegong shark, 8 ft. long, posed as though swimming upwards; the end of its tail is indefinite. Below it, on an adjoining rock sloping southwards, is a splendid group of large fish of the bream type, from 3 ft. to 6 ft. 6 in. long. Three are swimming down the rock, and one has a bulbous end to one fin of its tail, the outline being engraved around a small hump. Then swimming upwards towards them is a seal 11 ft. 6 in. long, bearing whiskers, the body being very wide. There is one fish within its outline and one beside its head.

Technique and Preservation. The outlines of all figures are rounded conjoined punctures ½ in. wide and 3/16 in. deep, sharply defined and well preserved.

Interpretation. The exclusive use of fish in close proximity to Coal and Candle Creek a deep salt-water stream, and the association of the man in ceremonial costume, indicates this group to be of ritual significance. It might be connected with fishing-magic to ensure a good catch or with increase-ceremonies of a local group.

Recorded by Messrs. F. L. S. Bell, F. D. McCarthy and H. E. Mercer, 30th June, 1946.

F. D. MCCARTHY.

PROCEEDINGS OF SOCIETIES

NEW SOUTH WALES.

Annual Report of the Anthropological Society of New South Wales, 1945. *Summary of the report delivered at the annual meeting of the Society, 1st November, 1945.*

The Council has pleasure in submitting to members the seventeenth annual report and balance sheet for the year ended 30th September, 1945.

During the year the membership increased, and now consists of one life member, seven honorary members, 94 active members and seven members on service with the fighting forces, a total of 109.

There were five outstanding subscriptions for 1943-44 and eight outstanding for 1944-45 as at 30th September, 1945.

The credit balance of the Society at the Commonwealth Bank of Australia was £62 6s. 5d. as at 30th September. Our thanks are due to Mr. E. A. Holden, O.B.E., F.C.A., for his kindness in auditing the books of the Society.

The following new members were elected: Dr. Neil Macintosh, M.B., B.S., Medical School, University of Sydney; Rev. E. A. Worms, Kew, Melbourne; Mr. Melbourne Ward, F.R.Z.S., Medlow Bath; Mr. A. Wansey, Quirindi; Mr. H. Rowlands, B.E., Narrandera; Mr. H. G. Hammond, Werris Creek; Miss M. Reay, B.A., West Maitland; Mr. P. E. Slack, Killara; and Mr. E. H. Basedow, Penrith.

Four general meetings were held during the year, and the following lectures were delivered:

1944—

November 16.—"Aboriginal and White in Northern New South Wales," Presidential Address by Professor A. P. Elkin, M.A., Ph.D.

1945—

March 6.—"The Preservation and Development of the Papuan," by Father Baldwin.

June 11.—Film night at the Shell Coy.'s Theatrette, Shell House, Sydney.

July 4.—"The Art of Melanesia," by Mr. F. D. McCarthy, Dip.Anthr.

There were six meetings of Council during the year.

Vol. III, No. 7, of MANKIND was issued early in the year. The publication of Vol. III, No. 8, has been delayed owing to a strike in the printing industry. The growing importance of and the widening interest in the journal is reflected in the steadily increasing circulation and the demands for sets of back numbers. Several complete sets were sold to overseas institutions this year.

The revision and redrafting of the Constitution and By-laws of the Society was one of the most important matters dealt with by Council during the year. A special sub-committee of three Councillors was appointed and its suggestions were submitted to full Council for examination and discussion in detail. The completed draft of the proposed new Constitution will be placed before members for acceptance at the forthcoming annual general meeting. Through the generosity of Mr. N. Warren Waterhouse, a member of the Council, the new Constitution and By-laws will be published in booklet form for distribution to members. The Society is most grateful to Mr. Waterhouse.

Discussion on the selection of a Patron of the Society was deferred for the time being.

Mr. D. S. Wylie became the Society's first life member.

Much valuable work in the recording of aboriginal rock carvings in the Kuring-gai Chase and Somersby districts was accomplished by Mr. F. D. McCarthy, Mr. and Mrs. A. D. G. Downer, and Mr. P. E. Slack. Of particular interest to members is the recording of the fine group of carvings on the Peter Howe Trust site in the Gosford area. This work will be published in subsequent issues of MANKIND.

The Society is indebted to the Department of Anthropology, University of Sydney, and to the Trustees of the Australian Museum for courtesies rendered during the year.

There were fewer general meetings than usual held during the year and, with the exception of the film night, the attendances at each of the others were not encouraging. Council hopes that with the return of more normal times consequent on the cessation of hostilities members will make a greater effort to attend those lectures arranged for them and to give the Society their utmost support in its post-war activities.

Members are again reminded of the need for new members and are asked to endeavour to secure one or more during the ensuing year.

SOUTH AUSTRALIA.

Annual Report of the Anthropological Society of South Australia, 1945. *Summary of the report delivered at the annual meeting of the Society, 26th November,* 1945.

The Council of the Anthropological Society of South Australia has pleasure in presenting the twentieth annual report of the Society for the year ending the 26th November, 1945.

During the year nine meetings of Council were held, the average attendance being seven.

Nine ordinary meetings were held, the average attendance being 16. This figure is a fair indication of the general attendance, and although showing an improvement of only one over 1944, it compares more than favourably with the previous year, as during that period a special meeting in connection with the Australian Association of Scientific Workers, when the attendance was 40, brought our average up from 11 to 15. During the year under review no meeting of a like nature was held. Kindred societies record a similar falling off, and it is now hoped that with the return of peace and various members from the forces, that attendances will improve further.

The following papers were delivered at the ordinary meetings during 1945 :

February 19.—Miss Alison Harvey : " Impressions as an Anthropologist in Northern Australia."

March 26.—Mr. B. Cotton and Mr. P. S. Hossfeld : " Shell Fish as Used for Food by Aboriginals."

April 23.—Dr. T. D. Campbell, Mr. P. S. Hossfeld and Prof. J. B. Cleland : " Study of Camp Sites of the Lower South East." A joint account of investigation during the third S.A. Museum expedition to the south-east of South Australia.

May 27.—Dr. T. D. Campbell : " Water, as it Affected the History, Life and Habits of the Australian Aborigine." A brief summary followed by a review and general discussion on the annual Presidential Address by Dr. T. D. Campbell, November, 1944.

June 25.—Prof. J. B. Cleland, Mr. A. G. Edquist, Dr. T. D. Campbell and Miss Alison Harvey, assisted by Mr. T. Vogelsang and Mr. L. Reese : " Joint Contributions to a Discussion Review of Horne and Aiston's book, ' Savage Life in Central Australia '."

July 23.—Mr. C. P. Mountford: "An Outline of Experiences Abroad."

August 27. Museum Evening. Short Addresses:

Professor A. A. Abbie: "Anthropology—A Biological Science."

Mr. P. S. Hossfeld: "The Reuther Manuscripts."

Dr. T. D. Campbell: "Assessing Aboriginal Population."

September 24.—Dr. T. D. Campbell and Miss Gwen Walsh: "Uses of Shells by the Natives of Australia and the South-West Pacific—Personal Adornment, Decoration, and Other Uses."

October 22.—Miss Alison Harvey: "The General Attitude to the Northern Territory Half-Caste Problem."

One new member was admitted during the current year: Mr. H. E. Flint.

There are now fifty-four members, comprising one honorary member, three life members and fifty members. There are also fifteen honorary correspondents.

We regret to record the death, in July last, of Dr. H. E. Dunstone, who had been a member of our Society since 1932. Our sympathies are extended to his family and relatives.

The Council notes with pleasure the safe return of two of our members, Major R. T. Binns, who for about three years was a P.O.W. in North Africa and then Italy, principally Gruppignano, and Captain W. D'A. Fawcett, who was a prisoner in Japanese camps for three and a half years, being six months in Changi following the capitulation of Singapore, and then three years in Keijo camp, Korea.

In February of this year the Society was pleased to confer life membership on our retired honorary secretary, Mr. J. C. Leask, for the good work he has done for the Society since 1935. His service has been very great, and the Society has not known any honorary secretary whose work has been carried out with such accuracy.

VICTORIA.

Annual Report of the Anthropological Society of Victoria, 1945. *Summary of the report delivered at the annual meeting of the Society, 9th August,* 1945.

Your Committee has pleasure in submitting to members the eleventh annual report, covering activities for the year ended 30th June, 1945.

On account of lessened activities during recent years, a number of members had become somewhat lax with their subscriptions. Following a careful check of the rolls, therefore, a circular letter was sent to all such, inviting them to renew their affiliations. Many of the recipients responded, and our revised membership now stands at 70, including five life members and one honorary member. The subscription rate was continued at five shillings, which includes the journal MANKIND. Two numbers of this journal, maintaining its previous high standard, were issued during the year.

Your Committee notes with high gratification the improved state of the finances and assets of the Society, details of which will be furnished in the report of the honorary treasurer.

During the past year the Society sustained the loss of the following members by death: Sir James Barrett, Mr. Ambrose Pratt, Mr. D. J. Mahony, Mr. W. H. Ingram, Mr. Gilbert Rigg, Mr. F. S. Austin.

We place on record our appreciation of the valued services to science and mankind rendered by these late members, and our deepest sympathy has been extended to their relatives.

The Society has been signally honoured in the appointment of its President and Foundation Secretary, Mr. S. R. Mitchell, as a Trustee of the National and Technical Museums, and his fellow members hereby extend to him their warmest congratulations.

During the year the Society held the following regular meetings:

1944—

September 13.—Tenth annual meeting, at which reports were submitted, officers for 1944-45 elected, and an historical review of the Society from its inception was presented by the retiring President, Mr. S. R. Mitchell.

December 6.—Forty-ninth ordinary meeting. An illustrated lecture by Mr. T. G. H. Strehlow on "The Ceremonies of the Natives of Central Australia."

1945—

April 11.—Fiftieth ordinary meeting. A further illustrated lecture by Lieut. Strehlow, entitled "Recurring Themes in Aboriginal Legends of Central Australia."

June 6.—Fifty-first ordinary meeting. An illustrated talk by Capt. C. A. S. Mansbridge on "The Pacific Scene."

These meetings were well attended, and keen interest was shown by members and friends. Many questions were put to the lecturers, and exhibitions of Aboriginal craft were also staged by members.

Your Committee met on three occasions during the year, September 13th, November 29th and April 11th. Attendances of committeemen were excellent.

Preparing to leave the State for active service, Mr. Frank Mitchell submitted his resignation as hon. treasurer, and on 11th April Mr. Richard Seeger was appointed in his place. The Society is greatly indebted to Mr. F. Mitchell for his services, and places this on record accordingly.

Your Committee has supported a resolution from the Planning of Science Conference urging proper anthropological training for all those in contact with Aborigines. This has been presented to the Commonwealth Government. Your Committee has also supported a move to establish a cultural centre in Melbourne, with accommodation for all societies representing science or art. Furthermore, we are supporting action to establish a Council of Scientific Societies in Victoria.

Early in the present year a donation to the Society was made by Mr. R. A. Vivian of some 950 valuable photographic negatives covering many phases of native life in New Guinea. We are most grateful to Mr. Vivian for his generous action.

At the June meeting a successful appeal for new members was made by the lecturer, Capt. Mansbridge. No less than eleven new names were handed in. We appeal again to our members to make every effort to induce their interested friends to join up in this manner.

The Society tenders its thanks to the University Council for the use of the Anatomy Lecture Theatre on three occasions, to Mr. William Howitt for the use of his office for two meetings of the Committee, and to Capt. Mansbridge for defraying the rental of the hall at the College of Surgeons.

Finally, this report would be incomplete if special mention was not made of the untiring services of Mr. S. R. Mitchell, who is not standing again for the office of President. He has sought out every opportunity to further the Society's interests, and assist its progress, since its foundation twelve years ago, firstly as Honorary Secretary, and for the past five years as President. We are glad he has consented to nomination as a Vice-President.

OBITUARY

MR. JOHN POWELL, F.R.Ec.S.

In the death of Mr. John Powell on the 16th December, 1945, the Society suffered a loss to which it will find great difficulty in reconciling itself. Mr. Powell was one of the foundation members of the Anthropological Society of New South Wales, and a perfect example of that type of Englishman to whom we Australians owe our distinctively British way of life. Although immersed in the world of commerce, Mr. Powell constantly sought to encourage his fellow citizens to take an interest in the history and prehistory of their country.

He was a graduate of the School of Economics of the University of London and a company director closely connected with the Australian firms of Foster Clark Ltd. and Peek Frean Ltd. He was keenly interested in the activities of the Historical Society and the Naturalist's Society of New South Wales, and rarely missed a monthly meeting of these two societies.

To John Powell, the study of Australian fauna and flora and the native peoples of Australia was a necessary background to the study of Australian history. Many an expedition arranged by Mr. Powell started out as an historical excursion, developed into a natural history hunt, and ended as a kitchen midden chase.

Mr. Powell gave his unfailing support to our Society and along with his unflagging interest in its objects and his regular appearance at its meetings went a kindly ever-helpful attitude towards its executive officers. He was indeed a valued friend. To Mrs. Powell and relatives in their great loss the sympathy of the Society is extended.

F. L. S. BELL.

REVIEWS :

An Introduction to Polynesian Anthropology. *By Te Rangi Hiroa (Peter H. Buck), Bernice P. Bishop Museum Bulletin 187. Honolulu, 1945. iii, 133 pp.*

This volume is an introduction to a complete appraisal of Polynesian anthropology prepared in response to an invitation issued in August, 1944, by the (American) National Research Council, the (American) Social Science Research Council and the American Council of Learned Societies. The object of the survey was to reveal not so much what had been accomplished in the field of Polynesian anthropology but what remained to be done.

The work begins with some opening remarks on Polynesia and the Polynesian people, followed by an account of the Pacific explorers, later or other writers and the work of Bishop Museum. Brief reference is also made to some of the outlying islands in Melanesia which are inhabited by people speaking the Polynesian language.

In dealing with " Polynesian culture " the author is most careful to point out that it is a mistake to emphasize the homogeneity of Polynesian culture. Information gathered in one island is not equally applicable to all the other islands. " Any one island may be taken as an introduction but it cannot be regarded as establishing a general pattern." Indeed, the task of building up a picture of Polynesia as a whole is one of the few projects which remain to be accomplished.

So far as regional surveys are concerned, the only group which yet remains to be investigated is the Ellice Islands. Considering the vast area of Polynesia and the comparative

youth of anthropology as a science, this is a noteworthy achievement. It is also a tribute to the good work done by the Bishop Museum. I for one do not suspect Dr. Buck of bias when he considers that " the regional survey of Polynesia has been well done and that the Bishop Museum publications may be regarded as the authoritative works on this area."

Would that we were able to speak in similar terms of the work which has been done in Melanesia. Undoubtedly, many worthwhile studies have been made of the way of life of certain Melanesian peoples, but no ordered plan of research comparable to that followed by the Bishop Museum has ever been constructed with relation to anthropological research in Melanesia.

Although sympathizing with Dr. Buck in his claim that " functionalists appear to pay little attention to material culture and technology," I fear that he has laid himself open to a charge of bias when he claims that followers of the " functional " method limit their inquiries into the case history of individual lives wherein overmuch attention is paid to sex or spend their time in psycho-analysing a number of " patients." The methods of Margaret Mead, Cora du Bois or Geza Roheim are not to be confused with those of Radcliffe-Brown or Malinowski.

F. L. S. Bell.

Malay Fishermen: Their Peasant Economy. *By Raymond Firth. London,* 1946, *xii,* 354 *pp.*

During 1939-1940 the author and his wife dwelt among the coastal people of two Malayan States, Kelantan and Trengganu. Professor Firth studied mainly the fishing industry and the local agriculture, especially with reference to production, distribution and exchange, whilst his wife paid especial attention to consumption and the domestic economy.

The book under review is a presentation of the results of his investigation of the Malayan fishing industry. He undertook this study with the object of establishing four main points. Firstly, he wished to draw attention to the neglect with which this side of native economy has been treated. Secondly, he wanted to emphasize the need of an economic study rather than a technological description of Malayan fishing. Thirdly, and this is by far the most important in the opinion of the reviewer, he wished to drive home the necessity for basing generalizations about a peasant economy on systematic planned research of an intensive kind. His fourth point dealt with the importance of fusing " the theoretical apparatus of the economist and the field techniques of the anthropologist " if we are going to get really worthwhile answers to those problems which concern native economic systems.

Dr. Firth has succeeded admirably in demonstrating all four points in this book. It will undoubtedly become a sample study of a peasant industry and should prove a valuable piece of evidence in any consideration of the place of social anthropology among the social sciences. It is plentifully supplied with excellent photographs and many tables, graphs and maps. Altogether, Dr. Firth has given us a delightful account of a native culture in which he never permits the statistics of production and distribution to blot out the personalities of his human material.

F. L. S. Bell.

The Peoples of Malaysia. *By Fay-Cooper Cole. Van Nostrand, New York,* 1945. *xiv,* 354 *pp.*

Against a background of field research and an intensive study of the literature and material culture of the island peoples of south-east Asia, extending over a period of forty years, Dr. Cole has produced the first authoritative ethnological survey of Malaysia.

According to the author, archaeological work in the area suggests physical and cultural relationships with palaeolithic Europe and China and " offers a possible solution for the puzzling racial history of the native Australians."

His shrewd comments on the effect of Dutch control of the Indies are of more than passing interest at the present moment. One learns how an apparently " beneficent " native policy brings in its train problems of population and education, which the framers could not possibly have foreseen when they first sought to raise the status of their native wards. One also learns that under British rule the Malay " has been dispossessed in his own country and he has had training neither in political affairs nor in economic welfare."

The pygmy peoples of the Andamans, the Semang and the Negritoes are discussed in a chapter to themselves, whilst succeeding sections deal with the Sakai, the Malay of the Peninsula, the peoples of the Philippines, of Borneo and of Bali and Java. The last two chapters discuss the natives of Sumatra and the most intriguing of all—the people of Nias.

The reviewer unhesitatingly recommends this book to all who would gain an insight into the culture of a neighbouring native people. The whole method of treatment is so sane and the book is packed with the wisdom of one who truly knows what he is talking about. Professor Cole is certainly justified in hoping that his work " will be of value to students of ethnology and will lead to a better understanding of the Malayan peoples."

F. L. S. Bell.

CORRESPONDENCE, NOTES AND NEWS:

A Warajeri Legend.

Sir,

I wish to present a legend of the Warajeri tribe collected by Mr. George Gow of Griffith, who lived for many years in the Mirrool Creek area.

The Warajeri believed that an aged phantom dingo and a spotted owl acted as their guardian spirits in times of danger.

Two parallel cousins belonging to the Warajeri tribe fell in love at Mirrool Creek, just south of Barellan, and decided one night to run away together. During this same night the tribe was suddenly startled by the misty form of an old dingo howling dismally around the camp while a spotted owl circled overhead screaming. The tribesmen sensed a coming tragedy of some kind and tremblingly got under cover as best they could.

Morning broke and the two cousins were discovered to be missing. A pursuit was organized and their tracks found. These were followed through the forest, which existed in those days, to the Collinroobie Hills, where the tracks ended in a soak, now in use as a shallow well. The tracks were again picked up but were lost again in the hills. However, after some days the pair were found in the vicinity of the creek.

Capture and trial followed and sentence of death in the following dreadful form was passed. They were made to face the opposite sides of a tree. Their hands were extended around the tree trunk until they met and

were so bound with kangaroo sinews as to make escape impossible. They were united and could speak to but could not see each other. Such was the penalty they paid for infringing the tribal laws.

Secure in the knowledge that no rescue could take place in this silent forest, the avengers then returned to the river. For many years they avoided the area where this awful sentence was carried out.

H. O. LETHBRIDGE.

A Kukukuku Fish Trap.

Sir,

Whilst on patrol in the country of the Kaverupe tribe, a Kukukuku people, on the 5th January, 1938, I came across a fish trap (see illustration) in Haweia Creek, which flows into the Lohiki River, a tributary of the Vailala River, Gulf Division, Territory of Papua.

The trap was made of bark rolled into the shape of a cone approximately three feet long. The smaller end was closed, whilst the other end was fitted with a butterfly shutter from which a slack string led to one end of the bow (see illustration) when the trap was set. The taut string entered an aperture at the smaller end of the cone where the bait was placed on a " trigger " release.

The action of the trap is as follows: The fish enters the larger end of the cone, nibbles the bait supported by a small stick holding the " trigger " release, which then sets off the trap. The bow straightens, pulling on the slack string, and so closes the shutter.

J. B. C. BRAMELL,
A.D.O., Territory of Papua.